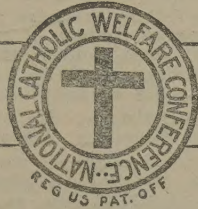


CATHOLIC • ACTION •

Vol. XXVII, No. 4



April, 1945

WORLD INSTITUTIONS IN THE NEW ORDER

BY MARIE J. CARROLL

FEDERAL AID TO EDUCATION
THE STRUGGLE FOR SOCIAL JUSTICE
SPONSORS OF CATHOLIC ACTION
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CATHOLIC ACTION IN TEXAS

Our Common Catholic Interests:

Youth in the Post War
Bretton Woods Agreement
N.C.C.S. Anniversary

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 5,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the Blue Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

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VOL. XXVII, No. 4



APRIL, 1945

OUR COMMON CATHOLIC INTERESTS

THE seriousness of war dislocations in the lives of young people has inspired the following statement, issued on March 21, 1945, over the signatures of the Rt. Rev. Msgr. John O'Grady, executive secretary, National Conference of Catholic Charities; the Rt. Rev. Msgr. John A. Ryan, director, Social Action Department, N.C.W.C.; the Very Rev. Msgr. Frederick G. Hochwalt, director, Department of Education, N.C.W.C., and the Rev. Paul F. Tanner, director, Youth Department, N.C.W.C. The statement looks toward the preparation now of a broad and constructive program for youth in the post-war period. The full text follows:

Family and child life have endured many severe strains during the war. The call of the services and of war industries had deprived millions of families of their natural leaders. Many mothers have had to assume a dual role in the home. In addition, large numbers of them have wanted to do their part by entering into war work or by taking jobs that have been vacated by men called to the services or to war industry. As a result, these war dislocations have left millions of children and young people with the merest shreds of home life. Children and young people in large numbers have also heeded the call of war industry. They have felt that they too should contribute their share to the war effort. There has been a great exodus of young people between 16 and 17 from school into

war industries and general commercial occupations. There has also been a considerable employment of boys and girls between 14 and 16.

Both state and federal governments have relaxed child labor standards in order to meet the war emergency. Not only have we had a relaxing of child labor standards, we have also had a very general breakdown in the enforcement of existing standards.

As leaders we may not take a pessimistic view of the influence of war on family and child life. We feel confident that the sufferings and tragedies of the war will bring a new awakening of religious faith; that it will bring man closer to his fellow man and to his God. We feel sure that it will bring the Church closer to the lives of the people. We are aware also that the problems growing out of the war offer a new challenge to all our religious leaders, a challenge to develop a heroism that has been so characteristic of religious life in days of great emergency. It will also be a challenge to us to present practical programs for action which will make our people more conscious not only of their religious but also of their civic responsibilities.

In dealing with young boys and girls in our grade schools and high schools we should be conscious of the change that has come over their lives. They have developed a new sense of their own independence and importance. The new attitude of youth presents real problems for our educators. We must think more and more of ways and means of making the liberal arts a part not only of high

school but also of grammar school education. Too much of our discussion in regard to ways and means of making the school more challenging is centered around vocational education. However important or even necessary may be a certain amount of training in specialized vocations, it can never provide the foundation for a genuine democratic society; it can never prepare people to resist the schibboleths that make for a totalitarian order.

Every effort must be made to retain within the educational system students in our grade schools and high schools at the present time. Army and Navy officials have pointed out that those who are about to enter the services should as far as possible complete their high school curriculum. This should be our attitude in regard to the students in our schools. We must contribute our part to making the present child labor and educational standards as effective as possible. This calls for a strict enforcement of child labor and school attendance laws. During the war many schools have come to take an easy-going attitude toward lack of school attendance. Children are thus greatly encouraged in habits of law-breaking.

One of the most important post-war problems will be that of inducing young people whose education was interrupted by the war to return to school. Many of these young men and women will have become accustomed to high wage standards and lavish spending. The schools must have a program that challenges the interest and imagination of these young people and it cannot be a merely vocational program.

A considerable number of young people who have gone to work prematurely during the war will want to continue in gainful employment and while they may succeed to a degree their lot will by no means be easy. Competition for jobs after the war is going to be intense. Discharged servicemen will have preference on every front and this is bound to make it more difficult for the succeeding generation.

Now is the time to prepare our program of post-war employment for children and young people. We must write into the statute books of the various states high standards of child labor and compulsory school attendance. The laws that we now write need not be put into effect until after the war but we should be ready for after-war problems. We should have our legislation on the statute books and we should also have adequate provision for its enforcement. We should insist on having in our state laws a 16-year minimum age for all employment during school hours and for employment in manufacturing, mechanical, and processing establishments at any time. For all other employment state laws should require a 14-year minimum age

for employment outside of school hours. Children under 16 should not be employed between 10 p. m. and 7 a. m. All state child labor laws should require a maximum 8-hour day for combined school and work; they should also require a maximum 8-hour day, 40-hour week and a 6-day week for all minors under 18.

One of the most serious child labor problems in the United States is the employment of children of families engaged in large commercial agriculture. In some areas these families are constantly on the move. Even in places where they remain for a considerable period of time school facilities are inadequate. A number of the camps operated by the Office of Labor, War Food Administration (Department of Agriculture) have school facilities for the children of migratory workers. There is a great need for the extension of such educational facilities.

It is most important that there should be adequate state legislation covering the employment of children of migratory workers. Large numbers of very young children are now employed in harvesting and processing various types of agricultural products. There is no reason why these children should not be included in state laws. They are vastly different from the children who work with their own fathers on one-family farms and on land owned or leased by their own families. There is no reason, moreover, why people operating large commercial farms should be exempt from the provisions of the Fair Labor Standards Act. They are engaged in the harvesting and processing of goods that enter into interstate commerce. They can no longer be placed in the category of ordinary farmers. They are really large commercial operators and should be subject to the same legislation as the ordinary industrial enterprises.

Law alone cannot give us high standards of child labor or compulsory school attendance. Without proper understanding and vigilance on the part of the people our legislative standards will never be enforced. Child labor and compulsory school attendance should become topics for discussion in local parish and neighborhood groups. Local parish and neighborhood groups can contribute much toward the thinking of the community in regard to the education and employment of young people. These local groups should study and discuss the educational curricula that is set up for young people. They should discuss employment opportunities for young people and the relationship of school programs to these opportunities. Education, like employment, cannot be separated from the community. It is something that calls for active participation by all the citizens.

THERE can be no political security if there is economic insecurity, no lasting peace if there is economic warfare. A potent source of economic insecurity and warfare has sprung from the field of international finance and monetary relations. The report *International Economic Life* issued in 1934 by the Ethics and Economic Relations Committees of the Catholic Association for International Peace condemned as "morally wrong" the then current monetary international and civil war in which money standards were changed to advantage the world trade of the countries effecting the change. The report declared that, "in the international field, this policy is a trade weapon of sweeping range in commercial warfare. In the national field it is a means of arbitrarily shifting the strength of various social classes without compensation to the individuals unjustly damaged. . . . Both strict justice and the common good seem to require a money system that will be internationally accepted and that will measure what it sets out to measure both at any one time and over a period of years. . . . The obligation rests primarily on governments to effect that standard."

The proposals for an International Bank for Reconstruction and Development and an International Monetary Fund agreed on by representatives of the United Nations, are a joint acknowledgment of that responsibility with important relation to tremendous problems caused by this war. . . .

Immediately after the war the devastated countries will need machinery and equipment to rebuild their roads, railroads and bridges and to put their productive and service plants to work. But in general they will be unable to pay foreign countries immediately for such materials. In addition, areas which have never had an opportunity to develop their resources and build up their productive facilities, will be anxious to broaden their economies and raise the standard of living of their peoples, but will be unable immediately to afford the kind of equipment and machinery they need in order to do so. The United States, on the other hand, must reconvert its vast plant facilities from war-time to peace-time uses and insure jobs for all in producing peace-time goods.

The Bank Plan agreed on at Bretton Woods should help to solve both sets of problems. Under this plan long-term loans at reasonable rates will be made available to devastated and underdeveloped countries. . . . It is a step toward . . . one of the indispensable requisites for a new order called for by Pope Pius XII, namely, "triumph over those germs of conflict which consist in too

strident differences in the field of world economy. . . ."

The object of the Fund proposal agreed on at Bretton Woods is to prevent any country from allowing its currency to fluctuate widely in value, from lowering the value of its currency in terms of others in order to undercut foreign competitors in world markets, and from adopting destructive exchange practices and bilateral clearing agreements. Such practices mean unstable trading conditions, sudden cutting off of foreign markets, wide fluctuations of employment in our export industries, and the strangulation of international trade. The Fund, by assuring reasonably stable currency values and reasonably stable export markets, provides an essential and basic machinery for creating the kind of world in which international trade and international lending can flourish.

Agreement by competent representatives of 44 countries on a program of effective international action . . . tremendous achievement. . . .

Acceptance of this program by the United States is a necessary step to that further economic cooperation and action in the field of international trade which is a vital requirement for a peaceful and prosperous world.—*Post-War World*.

IT WAS on April 21, 1941—four slim years ago—that the National Catholic Community Service was "born," designated to take its place as the official representative of the Catholic Church in wartime, by the Archbishops and Bishops of the United States. N.C.C.S.

N.C.C.S.
Fourth
Anniversary

inherited the wisdom of long experience and the richness in organization that is the strength of the Church. It had to grow to maturity fast—in youth, if not in childhood—to discharge the trust laid upon it by the Church, and by the American people, to help construct the spiritual, recreational, and welfare activities of the millions in uniform and in war-production it was to serve.

It was indeed a difficult assignment, with the wide variance of established routines and patterns of social action, created by the other great welfare organizations with which N.C.C.S. joined to form the United Service Organizations. The tempo of living had changed. Boys of 17 and 18 were doing the jobs of men. Gone was the era of the swimming hole, the sand-lot and the ball field—all the maze of dreaming so much a part of youth.

Once, some 1,900 years ago, a small boy, the Child Jesus, sat among the learned Doctors in the Temple, instructing and enlightening them. Perhaps it was not too much to hope that once again youth, this time with human limitations and frailties, but guided by His Divine precepts, would

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WORLD INSTITUTIONS IN THE NEW ORDER

By MARIE J. CARROLL

World Peace Foundation and Chairman, C.A.I.P. Post-War World Committee

THE papal peace program expressed in the words of the last five pontiffs contains numerous references to the absolute necessity for building a community of states, based on justice and charity, which will guarantee the fundamental rights of men and nations and which will also guarantee the peaceful settlement of international disputes—"to blaze the trail toward a better future, more secure and more worthy of mankind."

In the Encyclical on *Peace and Christian Reconstruction*, May 23, 1920, Pope Benedict XV expressed the hope "that all States, putting aside mutual suspicion, should unite in one league, or rather a sort of family of peoples, calculated both to maintain their own independence and safeguard the order of human society."

This plea was made after the League of Nations had been established in January, 1920, and after the United States Senate had voted against American membership in a world organization for international cooperation to maintain peace.

The peace following the World War I was only written into treaties and not received in the hearts of men. The whole atmosphere of international relations between the two wars and the necessity for finding a stable, fruitful international organization to preserve the peace was the subject of many papal pronouncements in the years prior to 1939. In his Christmas Allocution of December 24, 1939, to the College of Cardinals, Pope Pius XII defined the fundamental points of a just and honorable peace in his famous "Five Points," the third of which stated: "The maxims of human wisdom require that in any reorganization of international life all parties should learn a lesson from the failures and deficiencies of the past." In succeeding Christmas Messages, Our Holy Father has continued to point out the need for cooperation among the nations and the calamity which will overwhelm the human race in a Third World War if there is not a rebirth of mutual trust.

In analyzing the formation of a common means to maintain peace, the Pope in 1944 says: "The decisions already published by international com-

missions permit one to conclude that an essential point in any future international arrangement would be the formation of an organ for the maintenance of peace, of an organ invested by common consent with supreme power to whose office it would also pertain to smother in its germinal state any threat of isolated or collective aggression. No one could hail this development with greater joy than he who has long upheld the principle that the idea of war as an apt and proportionate means of solving international conflicts is now out of date."

The institution of an international security organization on the lines agreed on at Dumbarton Oaks constitutes a history-making accomplishment. Here is an organization for maintaining peace and political security which for the first time has teeth in it. But it will be necessary to reduce the political tensions and to deal with the economic causes of aggression before they reach the point where drastic measures would have to be taken to keep the peace. Any world organization to be successful must win and retain support in all parts of the world. Some powerful world organization is now inevitable to put an end to the prostitution of science and industry for purposes of conquest and destruction and the sacrifice of millions of human beings.

In our own interests, and for our future security America must be the nation that will lay the foundation stones for the international institution on which the interdependent life of peoples can be built.

The first step is to find ways in which the United States can take leadership in the building of an international society in which cooperation can replace the struggle for power between nations.

The Dumbarton Oaks Proposals for the Establishment of a United Nations Organization provides the framework of an international institution, the opportunity for nations to join together in combined action to remove threats to the peace and to suppress breaches of the peace—by armed force if necessary. Having assumed the obligation of settling all disputes that may arise among them

by peaceful means, it is necessary that they work together to remove the causes of friction and to create conditions which will facilitate the solution of international economic, social and humanitarian problems.

The kind of institutional structure defined in the Dumbarton Oaks Proposals is as follows:

Membership is open to all peace-loving states.

The principal organs are to be the General Assembly, the Security Council, the Economic and Social Council, a court of international justice and the Secretariat.

A *General Assembly* is proposed, in which all member states, would be represented on an entirely equal footing, with each nation possessing one vote, and meeting annually for international discussion. It would make recommendations to the nations on principles and questions dealing with the improvement of political, economic, social, humanitarian and other relationships and in the promotion of human rights and fundamental freedoms. It would be free to consider any question that concerns the maintenance of peaceful relations among nations. It cannot make any recommendation on a matter of peace and security which is being dealt with by the Security Council. It would not be in any sense a legislative body. It is empowered, however, to elect the six non-permanent members of the Security Council and the eighteen members of the Economic and Social Council. It can, on the recommendation of the Security Council, admit new members and expel any member of the Organization which persistently violates the principles of the Charter. In addition, the Assembly would be empowered to create any agencies which it may find necessary in the performance of its tasks and to coordinate the operations of the specialized international agencies already in existence or in process of being formed, such as the International Labor Organization (in existence since 1919), the International Food and Agriculture Organization, the International Monetary Fund, the International Bank for Reconstruction and Development and the Commission on International Civil Aviation. The apportionment of expenses for operating the Organization and the approval of the budget are in the control of the General Assembly. Decisions are to be taken by a two-thirds vote in the case of important matters and by a simple majority in others.

A *Security Council* of representatives of eleven members—the United States, the United Kingdom, the Union of Soviet Socialist Republics, China, and “in due course France,” as permanent members, and six non-permanent members chosen by the Assembly for two-year terms. The Council would sit in continuous session, would be responsible for dealing with disputes likely to en-

danger peace, and if necessary would have the authority to deal with them by armed force.

It is assumed that the nations would do everything in their power to settle their disputes peacefully by means of their own choice, such as mediation, conciliation, various forms of arbitration and judicial settlement. If the dispute is not settled after these means have been employed, then the Security Council, if it finds that the peace is threatened, is empowered to decide what measures are to be taken to maintain or restore peace. The member states are obligated to carry out the decisions of the Security Council. First of all, diplomatic, economic or other measures, short of armed force, may be taken, but if they prove to be ineffective, then the Security Council can take any action necessary and can use air, naval or land forces. The armed forces and the facilities necessary for their employment would be placed at the disposal of the Council by the member states. Special agreements concluded among the nations, under the auspices of the Council, will determine the numbers and kinds of forces in these national contingents to be placed at the disposal of the Council. Since the Security Council may need to take urgent military measures it is proposed that “national air force contingents for combined international enforcement action” should be held immediately available by the members of the Organization.

The Security Council is to be advised and assisted by a Military Staff Committee, which would consist of the chiefs of staff of the permanent members of the Council, and of other members of the Organization as necessary. The duties of the Military Staff Committee would include advice to the Council in such matters as the use of armed force and the setting up of a system of general and effective regulation of armaments. Preparation of plans for limitation of armaments and their greatest practicable reduction would be another duty of the Security Council.

The question of voting procedure was not specified in the Proposals, but in the report of the Crimea Conference of February, 1945, it was stated that a formula had been found which is now under consideration by the other permanent members of the Council—China and France.

An *Economic and Social Council* is proposed consisting of representatives of 18 countries, elected every three years by the General Assembly. This council would not possess executive functions but would conduct studies and make recommendations to the member states of the Organization which would provide effective solutions of difficult and complicated problems in the international economic, social and humanitarian fields. It

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WE FACE THE FUTURE

N.C.W.C. Forum Series

1944-1945

ARTICLE VIII: THE STRUGGLE FOR SOCIAL JUSTICE

This is the last in a series of eight articles on Catholic Action and on social problems and activities offered by the N.C.W.C. Study Club Committee.

Use these articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad
Use the questions at the end as guides for reading and discussion

I. ORGANIZED SOCIAL JUSTICE

IN CONCLUDING the current Forum Series, the N.C.W.C. Study Club Committee is privileged to present an article based on the tentative findings of a two-day seminar on "Organized Social Justice" in which participants were authorities from the ranks of industry, labor, agriculture, the professions, government, and the Church and which was held in Washington March 8-9 under the auspices of the Catholic Conference on Industrial Problems.

The agenda for the Washington conference was based on a program issued under the auspices of the Social Action Department, N.C.W.C., in 1935, entitled "Organized Social Justice." The agenda made it very clear that Catholic social teaching rejects so-called "free enterprise" (i.e., that system which holds that government interference in economic life is unnecessary, if not indeed unethical) on two grounds: It never seeks justice in prices and incomes. It inevitably commits suicide by giving way to an economic dictatorship of huge fortunes, concentrated control of investments and credit, and business monopolies. This inevitable economic dictatorship had already arisen long before 1935. Both the "free enterprise" of an economic dictatorship and the "free enterprise" of unlimited competition are rejected, therefore, not only on the grounds that they have never worked out to the benefit of the common good, but, even more important, on the grounds that they are not in conformity with sound Catholic principles. Pope Pius XI was at pains more than once in his encyclical "Reconstructing the Social Order" to drive home this basic incompatibility between *laissez-faire* economic thinking and traditional Catholic thought:

"Just as the unity of human society cannot be founded on an opposition of classes, so also the right ordering of economic life cannot be left to a free competition of forces. For from this source, as from a poisoned spring, have originated and spread all the errors of individualist economic teaching. . . . But free competition, while justified and certainly useful provided it is kept within certain limits, clearly cannot direct economic life. . . ."

But if Catholic social teaching rejects the heresy of *laissez-faire* individualism, it is equally careful to avoid the other extreme of complete governmental control of economic life or any form of collectivism. It advocates a basic program of economic reform and reconstruction which lies midway between these two equally unacceptable extremes—a system which, it is confidently hoped, will provide full employment at decent wages and at the same time safeguard the basic liberties of man.

With this brief introduction serving as a guide and putting the discussion in proper perspective, the agenda of the Washington conference proceeds to discuss in greater detail four principal topics: 1.) Full Employment. 2.) The Role of the Government in Economic Life. 3.) The Organization of Economic Life by Occupational Groups. 4.) Obstacles to the Realization of the Encyclical Program.

FULL EMPLOYMENT: The Washington agenda insists that the basic cause of unemployment is a chronic lack of effective purchasing power in the hands of the masses of the people—and not, as a less realistic, if more respectable, body of opinion has long been claiming, a defective flow

f purchasing power. Any remedy, therefore, which stops short of distributing purchasing power more widely and more equitably will be inadequate to forestall widespread post-war unemployment in the United States.

This is not to say, of course, that public works are to be rejected as a palliative for unemployment or as, in some instances, a good thing in themselves or as extraordinarily useful in the extraordinary period after the war. Far from it.

But it is not palliatives, but greater buying power held by the masses of the people that is the central way to use what we already have, to develop further resources, and to provide steady employment. Unemployment is due basically to the few receiving too much of the national income and the many receiving too little. *Organized Social Justice* pinned the causes down to high prices and low incomes.

It went on to lay down rules on incomes and prices in relation to buying power. The following is a quotation: In . . . specific terms, social justice demands: wages and hours which will ensure continuous employment, a decent livelihood and adequate security for all workers; the prices of commodities so adjusted and interrelated that the various groups of producers can command the means of a decent and appropriate livelihood; such reduction in the general rate of interest as will, on the one hand, evoke sufficient saving for the common good, and, on the other hand, permit neither excessive investment nor insufficient consumption. Finally, social justice requires all the economic classes to promote the common good by a reasonable amount of honest labor and service.

Granting the usefulness of public works and expenditures, both for themselves and as temporary palliatives, the central problem is: How to establish those incomes and prices that will provide steady employment, full use of our present resources, and the full development of our potential resources.

Private investment in new projects does not take care of everything. *Organized Social Justice* favored private investment as a remedy to the extent that it could do the job. But unless there is already effective buying power in the hands of the masses of the people, new investments will be idle.

America, then, is challenged to reconstruct its economy in such a way as to provide adequate and continuing purchasing power for the great masses of the people.

How to meet this challenge?

THE ROLE OF THE GOVERNMENT: In facing this urgent challenge, the United States cannot permit a return to a system of *laissez-faire*.

The Government has certain broad responsibilities for the common good which it cannot shirk—and which it must not be allowed to shirk in the post-war world. It is particularly necessary at this time to reemphasize the proper role of the Government in economic life, for certain influential propagandists are currently renewing their efforts to frighten us into a retreat to old-line "free enterprise."

The role of the Government, as stated in *Organized Social Justice* in 1935, is a clear-cut repudiation of the *laissez-faire* theory:

Government is by right and duty more than a policeman. It should see to it that the laws and institutions and the whole character and administration of the country shall be such as of themselves will bring public well-being and prosperity. It should protect the poor, and wage workers generally, because of their great weakness. Social legislation of a sweeping sort is in its province. The social obligations of ownership it should define and enforce. It should help to establish the form of personal ownership which will best meet the common good, and set up public ownership or control of those industries which cannot safely be left in private hands.

It is still true to say, as *Organized Social Justice* said in 1935, that "all these and many other social and industrial obligations of public authority will have to be performed mainly by the Federal Government." We need not only to retain the benefits of recent legislation, but to enlarge and improve upon them. There are still a great number of reforms which the Federal Government alone is capable of instituting. It should be encouraged to undertake these reforms at once.

Under our Constitution, however, much regulation and protection falls only in the hands of the separate states. That protection should be extended. Legislation modelled on the more important Federal laws should be passed in the several states to protect those workers who are engaged in intra-state industry.

It would be a fatal mistake, however, to think of economic welfare in terms of Government alone. Under such an assumption, the amount of governmental intervention would have to be progressively—almost indefinitely—increased. Even so, it would still be inadequate. Government would have to keep on tinkering—perhaps up to the point of becoming totalitarian in its scope and eventually even in its methods. *Organized Social Justice*, we repeat, rejected this dangerous procedure as an alternative to "free enterprise." It insisted that between these two equally unsatisfactory alternatives there is a middle course which would provide economic abundance for all and at the same time safeguard the liberty of men.

II. ORGANIZATION OF ECONOMIC LIFE BY OCCUPATIONAL GROUPS

HAPPILY, our choice, therefore, is not between the twin evils of *laissez-faire* on the one hand and excessive statism on the other. We can, if we will, move into a system of organized economic democracy in which the state would play a bigger role than it plays under "free enterprise" and a more modest role than it plays under the various forms of state Socialism. *Organized Social Justice*, basing its recommendation on traditional Catholic teaching regarding the role of the state and specifically on Pope Pius XI's encyclical *Quadragesimo Anno*, proposed a system of occupational groups. It described the rough outlines of this middle-of-the-road program as follows:

"The essence of the Pope's program is a system of occupational groups. In each industry the occupational group should include all interested parties: labor as well as capital; employes as well as employers. Employers and labor and the other subdivisions of other occupations would keep their rights of separate assemblage and vote inside the occupational groups and their right of separate organization. These groups, says Pope Pius XI, would 'bind men together not according to the position which they occupy in the labor market but according to the diverse functions which they exercise in society.' The occupational groups would seek to modify competition by maintaining standards of fairness with regard to wages, hours, prices and business practices; to avoid private industrial dictatorship by enabling labor to share in all industrial policies and decisions, and to exclude political or bureaucratic industrial dictatorship by keeping the immediate and day to day control in the hands of the agents of production. They would be prevented from injuring the consumer or the common good by governmental action, 'directing, watching, stimulating and restraining, as circumstances suggest or necessity demands.' This form of Government control is very different from and very much less than that contemplated by collectivism. Moreover, the consumers could protect themselves through some form of representation in relation to the governing bodies of the occupational groups."

It is significant that Pope Pius XII, in his most recent statement on social justice, centered most of his attention on this system of organized occupational groups as the central aim of Catholic social teaching.

OBSTACLES TO THE REALIZATION OF THE ENCYCLICAL PROGRAM: The agenda of the Washington conference listed three principal obstacles to the realization of this far-reaching program of economic reconstruction: 1) Inadequate organization of some of the most important social

classes—particularly workers and farmers. 2) The opposition of persons who are neither workers nor farmers to those radical and fundamental changes which are necessary in our distributive system. 3) The slowness of men to perceive their obligations of individual and social justice and their unwillingness to fulfill these obligations.

Catholics in the United States can do much to remove these obstacles by encouraging all groups in society to meet together at every opportunity to discuss their mutual responsibilities for the common good. The pattern which has been developed with such success by the Catholic Conference on Industrial Problems on the regional and national levels might well be copied by local Catholic groups in all parts of the country.

QUESTIONS FOR DISCUSSION

1. What are the grounds on which Catholic social teaching rejects so-called "free enterprise"? What did Pope Pius XI say about "free competition"?
2. What is the basic cause of unemployment? What specifically is necessary to effect social justice?
3. Define the role of government in economic life.
4. Describe some of the features of the Catholic middle-of-the-road program. List the principal obstacles to realization of this program. What is one recommendation toward their removal?

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- New Guides: A Conversation.* By Rev. R. A. McGowan. N.C.W.C. 5c.
- Human Relations in Industry.* By Most Rev. Edward Mooney, Archbishop of Detroit. N.C.W.C. 10c.
- Designs for Social Action.* By Rev. John M. Hayes. N.C.W.C. 5c.
- What Laws Must We Have.* By Elizabeth Morrissey. N.C.W.C. 5c.

CONCORDIA SEE CHANGED TO DIOCESE OF SALINA

By decree of the Sacred Consistorial Congregation, dated December 23, 1944, His Holiness, Pope Pius XII, has translated the Episcopal See from the city of Concordia to Salina, Kansas, changed the name of the ecclesiastical jurisdiction from the Diocese of Concordia to the Diocese of Salina, and established the Church of the Sacred Heart there, as Cathedral to replace the Cathedral Church of Our Lady of Perpetual Help in Concordia. The decree was executed and promulgated in Salina on March 12, 1945, by the Most Rev. Frank A. Thill, formerly Bishop of Concordia and now Bishop of Salina.

Bishop Thill was subdelegated by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, for execution of this decree.

EDUCATION DEPARTMENT

Legislation of
Interest

A NEW FEDERAL AID TO EDUCATION BILL

A BILL which guarantees the participation of all American schools in \$550,000,000 for federal aid to education has been introduced into the Senate and is tentatively scheduled for hearings before the Senate Education and Labor Committee on March 26.

The new bill, which is jointly sponsored by Senator James M. Mead of New York and Senator George D. Aiken of Vermont, has the support of the American Federation of Teachers. This bill, S. 717, is distinctive and special because it makes educational aid available for every needy American school child, rural and urban, regardless of race, creed or color.

Although it provides for federal aid in all areas of need, the Mead-Aiken Bill avoids the danger of federal domination by insisting on local control and initiative in the conduct of schools.

In order to secure the equitable distribution of federal funds to areas of need this measure creates, in the Federal Security Agency, a National Board of Apportionment whose duty it shall be to formulate policies for the allocation of funds authorized under the act.

That equalization of educational opportunity may be assured through the most democratic distribution of federal funds this bill sets up special

machinery to care for non-public schools. In each state which informs the National Board that it is prohibited from disbursing to non-public schools funds appropriated under this act, the National Board is empowered to appoint a trustee whose duty it shall be to receive and disburse the portion of funds allocable to the state which the Board determines should be disbursed to non-public schools. In making its determination the National Board is instructed to consider the extent to which the burden of the educational needs of the state are borne by non-public schools.

Besides providing funds to raise substandard educational conditions, other sections of S. 717 allocate federal monies for student educational services that range from textbooks and transportation to school health. The final section of the bill provides assistance for needy students in the form of stipends paid directly to these students or, in certain instances, to their parents.

The two Senators sponsoring the bill issued a statement which reads in part: "The bill recognizes the fact that today the health and welfare of the American child is as much a problem . . . as is the educational structure itself . . . We shall push with all the power we possess for enactment of this bill."

CATHOLIC INTERESTS IN THE "G. I. BILL OF RIGHTS"

PUBLIC LAW 346, popularly known as the "G. I. Bill of Rights," provides training and education for all veterans with discharge, other than dishonorable, who have a minimum of 90 days of active duty. Estimates of the per cent of military personnel who may take advantage of the provisions of this law vary so widely that they have little predictive value. On the average it is estimated that about 25 per cent of the service personnel will continue in some type of education and that 10 per cent will enter colleges and universities.

If, according to a release of the American Council on Education, this large estimate has any value, then, on the basis of 10,000,000 in the armed forces, 900,000 ex-service men and women may be expected to take undergraduate courses and 100,000 more would endeavor to complete their education in graduate schools. Many of the above

would, of course, be interested only in part-time study.

The utilization of Catholic universities and colleges in the training of these veterans is anticipated because the Act specifies that the student may make his own choice of an educational institution provided this institution is on the state approved list. The few Catholic universities and colleges that are not already on these lists should have no difficulty if they seek such approval.

According to estimates there will be about 1,125,000 veterans of less than high school education who will take advantage of the G. I. Bill. Approximately 460,000 of this group will enroll in full-time courses; the balance will continue their studies on a part-time basis. Although these young men will be classified scholastically as high school students they cannot be assimilated into

(Turn to page 22)

Holy Father Thanks Bishops Of United States for War Relief Donations

In a communication which His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, has received from the Office of the Papal Secretary of State, the Apostolic Delegate is asked to convey to the American Hierarchy and people the paternal gratitude of His Holiness, Pope Pius XII, for their assistance in upholding his hands in charity.

Speaking with particular reference to the Bishops' War Emergency and Relief Collection for 1945, the communication states "His Holiness had no doubt but that his children of the United States would be again invited to manifest their generosity, especially at a moment in which the ruin and mourning of a war already lasting five years are being revealed in their most hidden and least suspected phases." But the Acting Secretary of State adds, the Holy Father "was deeply touched" on learning that the American Episcopate is making a "very special appeal" to the faithful this year and making known to them "the specific needs of their suffering brethren overseas." "How useful and timely, therefore, will the annual offering of the Most Reverend Bishops of America be, supplementing their previous conspicuous and generous gift donations," the letter exclaims.

The letter elaborated upon the relief plans of His Holiness, mentioning a number of devastated countries, especially, and their respective needs.

Lauding "the generosity of the Catholics, and even of all Christians, in the United States, and their ever-ready solidarity with those who have been victims of misfortune," the Acting Secretary of State says:

"Still more, it is my duty, even now, to express to Your Excellency—in order that you may be its eloquent interpreter before the entire episcopate of the United States—the profound gratitude of the Common Father for a gesture which does high honor to their pastoral zeal and which, pointing it out as an object of universal admiration, renders beautiful testimony to the virtues of the Gospel and to the spirit of Holy Mother Church."

Holy Father Makes Appointments To Fill Five Vacant U. S. Dioceses

For the second time in recent months the Holy See has made episcopal appointments to a number of dioceses in the United States simultaneously. The group of appointments which has recently been announced affects five vacant Sees—one of them the new Diocese of Steubenville, Ohio.

The Most Rev. John F. O'Hara, C.S.C., Titular Bishop of Mylasa and Military Delegate, is named Bishop of Buffalo.

The Very Rev. Dr. John King Mussio, Chancellor of the Archdiocese of Cincinnati, is named the first Bishop of the recently-erected Diocese of Steubenville, Ohio.

The Rev. Vincent Stanislaus Waters, Vice-Officialis of the Diocese of Richmond, is named Bishop of Raleigh.

The Rt. Rev. Msgr. Edward Joseph Hunkeler, Vicar General of the Diocese of Omaha, is named Bishop of Grand Island.

The Very Rev. Dr. Francis J. Schenk, Vicar General of the Archdiocese of St. Paul, is named Bishop of Crookston.

Bishop O'Hara, who becomes the eighth Bishop of Buffalo, is a former president of the University of Notre Dame. He succeeds to a See left vacant by the death of Bishop John A. Duffy on September 27, 1944. He was born in Ann Arbor, Mich., on May 1, 1888, and in his youth lived in South America, his father being a member of the American Consular Service there. He was graduated from the University of Notre Dame in 1911 and was ordained to the priesthood in 1916, in Indianapolis.

Named Titular Bishop of Mylasa and Auxiliary Bishop of the Army and Navy Diocese, Bishop O'Hara was consecrated at the University of Notre Dame on January 15, 1940.

Month by Month

Bishop O'Hara is distinguished as a scholar, educator, administrator and speaker. He was nationally known during the years he was prefect of religion at the University of Notre Dame, from 1918 to 1934, when his religious bulletins were read and studied far beyond the limits of the campus.

Bishop-elect Mussio was born on June 13, 1902, in Cincinnati. He was ordained to the priesthood in 1935.

Following studies in Rome, where he took the degree Doctor of Canon Law at the Angelicum, Bishop-elect Mussio became assistant pastor of St. Louis Church, Cincinnati. He taught for some months at Elder High School there, and then became an instructor in Canon Law at Mt. St. Mary Seminary. For three years he was also instructor in English for seminarians in the summer school at St. Gregory Preparatory Seminary. In addition to being Chancellor of the Archdiocese of Cincinnati, Bishop-elect Mussio has served as *Defensor Vinculi* in the Metropolitan Court.

Bishop-elect Waters was born in Roanoke, Va., on August 15, 1904. He was ordained to the priesthood in Rome on December 8, 1931.

The Bishop-elect of Raleigh served as assistant pastor of Holy Cross Church, Lynchburg, Va., from 1932 to 1936, and as assistant pastor of Sacred Heart Cathedral, Richmond, in 1936. He has been director of the Diocesan Mission Band, Diocesan Notary, Assistant Chancellor and Chancellor of the Diocese of Richmond; also Vice Officialis.

Bishop-elect Hunkeler was born at Medicine Lodge, Kans., on January 1, 1894.

The Bishop-designate of Grand Island prepared for the priesthood at the Pontifical College Josephinum, now at Worthington, Ohio, and was ordained there on June 14, 1919. He has served successively as pastor of SS. Philip and James Church, Wynot, P. O., Nebr., and of Blessed Sacrament Church and St. Cecilia's Cathedral, Omaha.

In addition to being Rector of the Omaha Cathedral, Bishop-elect Hunkeler is also Vicar General, Diocesan Consultor, a member of the Diocesan Building Committee, a

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN T. McNICHOLAS, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman of the Press Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chair-

member of the Diocesan Board of Cemeteries, a member of the Clergy Fund Society, and Moderator of the U.S.O.-N.C.C.S. Club in Omaha. He was formerly Diocesan Promoter Justitiae, Synodal Judge, Synodal Examiner, a member of the Diocesan Board of Catholic Charities, Diocesan Director of the Apostleship of Prayer, Moderator of the Omaha Diocesan Council of Catholic Women.

Bishop-elect Schenk was born on April 1, 1901, at Superior, Wis. He was ordained on June 13, 1926, after which he studied at the Catholic University of America, where he received the degree of Doctor of Canon Law in 1929.

The Bishop-designate of Crookston taught Moral Theology in the St. Paul Seminary for one year and Canon Law and the tract De Matrimonio for seven years. He was secretary to the Archbishop of St. Paul and Vice Chancellor of the Archdiocese from 1929 to 1934. He has been Vicar General since 1942. He is also Censor Librorum, Master of Ecclesiastical Conferences and Dean of the St. Paul Deanery.

Death Claims

Bishop Rhode of Green Bay

During March the American Hierarchy lost another member through death—the Most Rev. Paul P. Rhode, Bishop of Green Bay. Born in Poland 73 years ago, Bishop Rhode was the first Polish-American to be made a Bishop. He had been Ordinary of the Diocese of Green Bay since 1915.

Bishop Rhode was ordained to the priesthood on June 17, 1894, and was appointed assistant at St. Adalbert's Church in Chicago, where he served from 1894 to 1896. During subsequent years he served several pastorates in Chicago, and in 1908 he was consecrated Titular Bishop of Barca and Auxiliary Bishop of Chicago. He was named Bishop of Green Bay by Pope Benedict XV.

On the occasion of the observance of his silver episcopal jubilee Bishop Rhode was officially presented with the Papal honor of Assistant to the Pontifical Throne.

NATIONAL CATHOLIC WELFARE CONFERENCE

man of the Department of Lay Organizations; MOST REV. KARL J. ALTER, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the MOST REV. JAMES H. RYAN, Bishop of Omaha, episcopal chairman of the Department of Youth.

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Assistant Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

An honor has come to CATHOLIC ACTION during the past month in the appointment of its editor—the Rev. Paul F. Tanner—to the position of assistant general secretary of the National Catholic Welfare Conference.

For almost five years Father Tanner has been an executive in the N.C.W.C., and while his chief activities have had to do with Catholic youth, he likewise has performed various other duties which have made him particularly familiar with the Conference's work, one of those the editorship of CATHOLIC ACTION.

Father Tanner was ordained to the priesthood on May 31, 1931. For the last 14 years he has been actively engaged in Catholic Action work, winning widespread recognition for his accomplishments. Prior to coming to Washington, as assistant director of the N.C.W.C. Youth Department in 1940, he was secretary of Catholic Action, director of the Confraternity of Christian Doctrine, and Archdiocesan director of Catholic youth activities in the Archdiocese of Milwaukee.

After serving eighteen months as assistant director of N.C.W.C. Youth Department, Father Tanner was appointed director of the department in March, 1942, succeeding the Rev. Vincent Mooney, C.S.C. In his capacity as director, Father Tanner was executive secretary of the National Catholic Youth Council, and national chaplain of the National Federation of Catholic College Students. He also has been director of campus activities of the National Catholic Community Service since 1943.

Catholic Participation Assured United National Clothing Collection

A new collection of serviceable used clothing, shoes and bedding for free distribution to the war-stricken peoples of liberated countries is scheduled for April 1-30 in the United National Clothing Collection. Full Catholic participation is expected. In a statement supporting the campaign, Archbishop Edward Mooney, chairman of the Administrative Board of the N.C.W.C., said:

"In view of the dire need for clothing to alleviate the suffering of our brothers-in-Christ in many war-devastated lands, I am confident of active participation of Catholics of the United States in the United National Clothing Collection. Under the leadership of their Bishops and pastors, Catholic congregations of the entire country will respond, as they have in the past, to this new appeal for clothing for stricken humanity. It is the kind of Christ-like summons to which the faithful always give generous and heart-felt response."

Three officers of War Relief Services-N.C.W.C. are serving on the national committee handling the collection: The Most Revs. Edward Mooney, Archbishop of Detroit, president and chairman of the Board of Trustees; Samuel A. Stritch, Archbishop of Chicago, vice president, and Francis J. Spellman, Archbishop of New York, secretary. The National Committee is composed of 66 outstanding citizens representing business, industry, labor and civic and welfare organizations as well as religious groups.

Representatives of the Catholic laity on the committee are John S. Burke, chairman of the Advisory Committee, War Relief Services-N.C.W.C.; Mrs. Thomas G. Garrison, president, National Council of Catholic Women; Francis P. Matthews, supreme knight of the Knights of Columbus and chairman of the Executive Committee, National Catholic Community Service; Justice Juvenal Marchisio, president, and John F. Cuneo, board member, American Relief; Edward N. Scheiberling, national commander of the American Legion; Philip Murray, president, C.I.O.; Mrs. Herbert Fisher, Connecticut State War Council, and John J. Pelley, president of the Association of American Railroads.

NATIONAL COUNCIL CATHOLIC WOMEN

Catholic Action in Texas—Birthday
Greetings—Toward a Better Peace

CATHOLIC ACTION IN TEXAS

By RUTH CRAVEN, *Executive Secretary*

TEXAS is the largest state in the Union. In natural resources it is a rich state. In history and tradition it is a proud state. These are truisms and may be found in every sixth grader's history and geography books. What is not so much of a truism because its full significance is yet to be realized, is that the land now known as Texas to which missionaries came in the 16th century, is rich in opportunity for the social mission of the Catholic Church, and that the full flowering of this mission will render the greatest service to good citizenship.

To carry out this mission the Church needs the ablest assistance of a zealous laity. There are not enough priests in Texas; there are not enough teaching and nursing Sisterhoods; there are not enough Catholic trained social workers; there are so few Catholic child care and maternity clinics that the phrase "not enough" implies even more than there are.

Anglo-Catholics are in the minority in the state's population, and Spanish-speaking Catholics are a majority group. But among these latter there are few leaders; Church and state both suffer because of this lack. They are poor in this world's goods and impoverished in opportunity. Citizenship papers to the contrary, and even birth in this country—they are still called "Mexicans." Neither Church nor state has succeeded in integrating this vast Spanish-speaking population into normal community life in the United States. As a Catholic group they are apart from their fellow Catholics of other nationality origins; as a citizen group, and despite their enormous contribution in this war, they are apart from their fellow Americans.

These Spanish-speaking people in Texas represent a segment of the great numbers of them in the west and southwest, in Arizona, California, Colorado, and New Mexico. They number close to 2,000,000 souls. By faith and heritage Catholic, they are the object of the philanthropy and missionary zeal of every religious group. And because the financial resources of many Protestant sects are far greater than Catholic resources, recreation centers, clinics, and other social services under Protestant auspices are many in the Spanish-speaking colonies of the west and southwest.

Our "Good Neighbor Policy" has directed the interest and attention of government and all thinking citizens to the position of the Spanish Speaking in the U. S. And with this has come the sobering thought that what happens to the people who have "crossed the Rio Grande" may have a far greater effect on the Good Neighbor policy than the formal reception of a Latin American delegation at an airport in Miami.

Catholic interest in the social welfare as well as the spiritual welfare of the Spanish Speaking in this country has never been dormant. But it has been hindered by lack of personnel, both clerical and lay, by lack of money, and by a scattering of effort among the laity. Two seminars on the Spanish Speaking of the West and Southwest held under the auspices of the Social Action Department of the N.C.W.C. in San Antonio in 1943 and in Denver, 1944, have helped immeasurably to crystallize Catholic interest. The recently organized Bishops' Committee for the Spanish Speaking composed of the Archbishops and Bishops of the four Provinces of Los Angeles, Santa Fe, San Antonio and Denver; and a permanent organization of both clergy and lay leaders growing out of the above-mentioned seminars, are two forward steps in centering the interest of all Catholics on the spiritual and social welfare of the Spanish Speaking.

In all of this the National Council of Catholic Women has a deep interest. It sees that there is unfolding before the Councils of Catholic women in the southwest one of the most promising and challenging tasks of Catholic Action.

The National Council looks with pride at the work that the El Paso Diocesan Council of Catholic Women has already done through the cooperation of priests and laity, in developing Parish Councils of women in the Spanish-speaking parishes, and bringing these into active participation in the deanery and diocesan councils; in supplying leaders for youth programs in Spanish-speaking parishes and communities until these groups have developed their own leadership; in promoting religious discussion groups in the Spanish-speaking parishes to help develop this leadership. And, so, in those cases where leadership in one group is lack-

ing it is the duty of the other group to furnish it. Thus, there are multiple needs and opportunities for catechetical teachers, youth leaders, volunteer social service workers, who will be recruited by alert diocesan councils of Catholic women to serve, under ecclesiastical direction, as organizers and leaders in parishes and communities where leadership has not been developed.

In the field of citizenship there is a wealth of work to be done by the well organized societies of Catholic men and women to help those who are not yet organized to help themselves—insistence on enforcement of state laws, such as truancy laws, which expediency and indifference ignore; adequate schools; living wages; slum clearance; decent working conditions. But even this is not sufficient. The program is two-fold: Help those you help, to help themselves! In this plan, epitomized by Archbishop Vehr of Denver when he said: "A people does not become of age, does not assume its own burdens, until it provides its own leaders," the Councils of Catholic Women in Texas and throughout the southwest, can accept—and their record in Catholic Action in the past is proof that they will not shirk the task—a great role for service to the Church and the Nation.

In Texas there are councils of Catholic women in the Dioceses of Amarillo, Corpus Christi, El Paso, Galveston. The N.C.C.W. now welcomes the Archdiocesan Council of San Antonio, organized February 25. Representing the headquarters of N.C.C.W., the executive secretary attended the organization meeting and spent several days in the Archdiocese visiting the new Social Service School of Our Lady of the Lake College, the first Catholic social service school in the southwest, meeting with the Superintendent of Schools, Monsignor Morkovsky, who is organizing Catholic Parent-Teacher groups as a part of the Council; learning of the plans for developing and training volunteers in the field of Catholic Charities from the Director, Rev. Paul Ehlinger, and the Council Chairman, Mrs. H. P. Drought.

At the organization meeting of the San Antonio A.C.C.W. the Very Rev. Monsignor Anthony F. Drozd, addressing 500 representatives of women's organizations and 40 pastors, and reporting the results of deanery organization meetings to Archbishop Lucey, said that the Council now represented a unity of 98 parish councils and 8 inter-parochial organizations. Seventeen of the newly affiliated groups are Spanish Speaking.

Since the San Antonio Archdiocesan Council was inaugurated just a few days before the 25th anniversary of the National Council, there was added significance to the message which Archbishop Lucey addressed to the assembled representatives: "This is a time for rejoicing because

today a great group of Catholic women have received an official mandate to participate in the apostolic work of the Church under the banner of the Archdiocesan Council of Catholic Women. We are happy to welcome you to participate in our labors not only because you will help to carry the mind of Christ into the mind of a restless and wretched world; but also because through Catholic Action you will sanctify yourselves and reflect in your own lives the redemptive work of Christ."

The San Antonio Archdiocesan Council will emphasize catechetical work, youth sponsors, social welfare, and Catholic P.T.A's. The Rev. Claude A. Faust, director of the Confraternity of Christian Doctrine, and the Rev. Anthony Matula, director of Youth, addressed the organization meeting on the need for lay action in these two spheres. Officers appointed by Archbishop Lucey are: Mrs. Terrell Bartlett, president; Mrs. Jose B. Martinez, vice president; and Mrs. Conway Scoggin, secretary-treasurer. The deanery council presidents are: Mrs. T. Robert Walden, San Antonio; Mrs. J. J. Rihn, Castroville; Mrs. Stella B. Kellogg, Eagles Pass; Mrs. John Beltzhoover, Floresville; Mrs. Arthur Stehling, Fredericksburg; Mrs. Bess Wright, New Braunsfels; Mrs. George Wysata, Shiner; Mrs. Hugh Mitchell, Victoria; Mrs. John J. Maroul, Weimar.

Extending the greetings of the National Council, Miss May Q. Garthar of Houston, national board member from the Province of San Antonio, spoke in a good neighborly Texas way of the work of the Galveston Diocesan Council, pointing out what great good for the Church in the southwest may be accomplished by the councils of women in Texas, especially in those fields where they can act in unison as citizens of one state.

Just as Texans are people of action, not words, Mrs. Terrell Bartlett, the newly appointed president, herself a native Texan, gave what was to the mind of the writer, the shortest and the most eloquent presidential address. The goal and the promise of the new Archdiocesan Council of Catholic Women; the *credo* for the work that is at hand, is all expressed. Mrs. Bartlett said:

"We all realize that the time has passed when we may remain in passive possession of our Catholic Faith. We must now take up and continue the work of those to whom that Faith was first given, that is, the Apostles. What the Apostles did was this: they went about in little groups spreading the knowledge of God, inspiring men to love Him, and to love one another, and to translate that love into action.

"That was the Apostolic work. That is Catholic Action. To do this we shall require all that we have of intelligence, of patience, of perseverance. Above all, we shall have need of prayer. Then,

with the help of the Holy Ghost, we shall bring our undertaking to success."

One recalls the Encyclical of Pope Pius XII, *Sertum Laetitiae*, (To the Church in the United States) and that exclamation of hope which it contained: "What a proud vaunt it will be for the American people, by nature inclined to magnificent undertakings and to liberality, if they untie the knotty and difficult social question by following the sure paths illuminated by the light of the Gospel and thus lay the basis of a happier age!"

Remembering this, one thinks of "what a proud vaunt it will be" for women in Catholic Action in the diocesan councils of Texas and the west and southwest if through being "other apostles" they win souls for Christ, and strong and free citizens for the Nation.

EDITOR'S NOTE: Due to space limitation, report of the N.C.C.W. executive secretary on visits to the Diocesan Councils of Corpus Christi and Galveston, will be continued next month.

BIRTHDAY GREETINGS TO N.C.C.W.

Congratulations are reaching N.C.C.W. as it celebrates its Twenty-Fifth Anniversary.

Addressing the Galveston Diocesan Council of Catholic Women, March 4, in Houston, the Most Rev. C. E. Byrne, Bishop of Galveston, wished the National Council of Catholic Women "*Ad Multos Annos*" and said: "Because of your experience in the past we expect you to do a great work in the future."

To Mrs. Thomas G. Garrison, president, N.C.C.W., comes a resolution adopted by the Kings County Council of Catholic Women, Brooklyn D.C.C.W., "felicitating N.C.C.W. on completion of twenty-five years of active and fruitful work in the furtherance of Catholic principles by giving national leadership, voice and recognition to the policies and activities in a common cause of the many organized groups of representative Catholic women throughout the country." The St. Charles Parish Council, Brooklyn, also felicitates N.C.C.W. on the occasion of its

Silver Anniversary, expressing the hope that it will flourish in every part of the country.

Miss Marguerite T. Boylan, who served with the Overseas Division-N.C.C.W. in World War I, is expressing her appreciation of the National Council of Catholic Women by devoting to it the profits from the sale of her new book, *They Shall Live Again*. It is particularly appropriate that this record of social welfare work in the first war, in which Catholic women trained at the first National Catholic School of Social Service, then called Clifton, participated, is available during this twenty-fifth anniversary year.

To further the national project of N.C.C.W.—the National Catholic School of Social Service—the Charleston D.C.C.W. will raffle a bond in each deanery during April to augment its N.C.S.S.S. loan scholarship fund so that the two-year scholarship may be available for the coming term—a silver jubilee gift to N.C.C.W. in honor of the Most Rev. Emmet M. Walsh, Bishop of Charleston.

TOWARD A BETTER PEACE

Concerted study of the Dumbarton Oaks Proposals in the light of the Bishops' Statement on International Order continues to occupy the attention of Council affiliates during the days before the San Francisco Conference, April 25.

In writing to committee chairmen, diocesan, state, and national leaders, Mrs. Robert H. Mahoney, chairman, N.C.C.W. Committee on International Relations, urged promotion of discussion groups, jointly-sponsored lectures by Catholic groups in a community, presentation of inter-faith programs, and letters to Congressmen and delegates to the San Francisco Conference, emphasizing belief in a world organization and suggesting improvements in the proposed charter.

Mrs. J. A. Wicke, president of the Dubuque A.C.C.W., in an open letter, urged all Catholic women to study the Dumbarton Oaks proposals, evaluating them by the principles enunciated in the Bishops' Statement on International Order and

the Pattern for Peace. The president of the Indianapolis A.C.C.W., Mrs. A. C. Weidner, has given wide publicity to the peace session of the Toledo N.C.C.W. Convention at which the study of the Dumbarton Oaks proposals was stressed. In a letter of appreciation to the pastors of the archdiocese for the cooperation and encouragement given the Council, she told of the study outlines on this subject which national headquarters has available for study groups. Intensified study of the Proposals was urged at a recent meeting by the Most Rev. Joseph E. Ritter, Archbishop of Indianapolis.

Diocesan Councils sponsoring open meetings on the Dumbarton Oaks proposals are Detroit, where the Rev. E. A. Conway, S.J., Social Action Department, N.C.W.C., was a featured speaker; St. Louis, where the Rev. George Dunne, S.J., Institute of Social Science, St. Louis University, addressed the gathering; and Galveston. Both the

Galveston Diocesan and District Councils of Catholic Women adopted resolutions on this subject.

Affiliated national organizations are also continuing to stimulate discussion among their member groups. Resultant orders for study material are being received at national headquarters from the State Chapters of the International Federation of Catholic Alumnae and the National Office of the Daughters of Isabella. Cooperating in this effort, Dr. Lulu Spilde, education director, Catholic Daughters of America, has sent outlines on the Dumbarton Oaks proposals and the Bishops' Statement on International Order to 1,500 local courts.

Encouraging as these reports are, much remains to be done. "The Polish settlement indicates," said Mrs. Mahoney, "that public opinion is not yet united enough to bring about those changes in the Proposals recommended by Catholics, Protestants and Jews. If the religious forces of America are to have any effect on world policy, their best chance will be presented within six weeks."

"... NAKED AND YOU COVERED ME"

Taking literally these words of Our Lord, eight Diocesan Councils of Catholic Women, Brooklyn, Chicago, Cleveland, Detroit, Harrisburg, Los Angeles, San Francisco and Savannah-Atlanta are answering the appeal of Philippine War Relief (of the U. S.) Inc. and War Relief Services-N.C.W.C. for clothing for the destitute women and children of the Philippines.

Garments cut from material supplied by Philippine War Relief (of the U. S.) Inc. and distributed by Bundles for America have been received and the women are rapidly meeting their quotas in shipping the completed garments to San Francisco for transmission to the Philippines.

Harrisburg D.C.C.W. reports 604 garments shipped to San Francisco to date. From Savan-

nah-Atlanta D.C.C.W. comes word of 300 garments made by 35 women with a total working time of 230 hours. Nine hundred and twenty children's dresses, made by 145 women in 500 hours of service, have been shipped by the Brooklyn D.C.C.W. Los Angeles A.C.C.W. reports 1,147 garments en route. Four hundred women of the Chicago A.C.C.W. have contributed 1,000 hours of service, with the resultant shipment of 1,242 garments. Miss Helen M. Ganey, president of the Chicago A.C.C.W., writes: "Some of our ladies gave their sewing individual touches—a bit of binding in a harmonizing color, medals pinned on the necklines of a few, bow ties on the children's garments, colored buttons, etc. The members of one of our organizations thoughtfully included several large spools of thread—that rare commodity in the Philippines."

Soon the women and children in the Philippines will have received the 20,500 garments allocated to the National Council of Catholic Women and will have tangible proof that they are one in Christ with their American Catholic sisters.

PAPAL RECOGNITION

The first recipients of the pontifical honor, *Pro Ecclesia et Pontifice*, in the history of the Diocese of Des Moines are Mrs. Louis C. Kurtz, Sr., and Mrs. John Connolly, Sr., both members of the Des Moines D.C.C.W. The medals were presented by His Excellency, the Most Rev. Gerald T. Bergan, Bishop of Des Moines, on February 6 in the St. Ambrose Cathedral. Mrs. Kurtz was the first president of the Des Moines D.C.C.W. and N.C.C.W. Board member from the Province of Dubuque in the year 1927-28. Mrs. Connolly has held office on the Board of the Des Moines D.C.C.W. since its inception and is now Diocesan Chairman of Social Action.

"WHAT CAN YOU SPARE THAT THEY CAN WEAR?"

CATHOLIC women throughout the United States will answer this question from April 1 to 30 by bringing to *their respective parishes* all articles of clothing and bedding which they can spare that the desperate need of the destitute people in war-stricken areas overseas may be met. In this they will participate in one of the greatest national campaigns ever to be launched—the United National Clothing Collection.

War Relief Services-N.C.W.C. is one of the fifty-one voluntary war relief agencies which, together with the United Nations Relief and Rehabilitation Administration, will participate in this appeal. Mrs. Thomas G. Garrison, president, N.C.C.W., is a member of the national campaign committee.

The goal of this nation-wide collection is 150,000,000 pounds of durable outer garments, shoes, underwear, blankets, quilts, and bed linen. Needless to say women will play a major role in this collection. Let N.C.C.W. affiliates give wholehearted support. Don't look just once in your closets and attics—give a second and even a third look—to spare *everything* that they can wear.

NATIONAL COUNCIL CATHOLIC MEN

The Challenge of Peace—Sponsors
Of Catholic Action—Annual Meeting
—San Antonio—Narberth—Radio

THE CHALLENGE OF PEACE!

“WE HAVE met the challenge of war. Shall we meet the challenge of peace?”

This is the question with which the Bishops of the United States open their Statement on International Order issued November 16, following their annual general meeting in Washington.

This is the question, the Bishops very correctly observe, “which is uppermost in the minds of men everywhere, who in suffering and hardship have stood out against ruthless aggression.”

But to issue a statement is one thing; to get it known and acted upon is another. The National Council of Catholic Men is calling upon every one of its affiliated organizations to accept a full share of the task of distributing the Statement and encouraging public discussion of it. Recently a letter from the National President, Mr. Wilbert J. O'Neill, went to all affiliates, urging that the Statement be distributed at meetings already scheduled to be held; that special meetings for small areas, wherever practicable, be held for this purpose; and that every means be used to pub-

licize the serious need of aggressive action now on the part of patriotic Americans. The text of the letter follows:

“To All Affiliates of the National Council of Catholic Men:

“One of the primary purposes of the National Council of Catholic Men is to act as an agency for coordinating and strengthening the efforts of the Catholic men of the country and rallying them to united action when an emergency demands it. This is one of the principal reasons you were asked to affiliate with the National Council.

“There is now a need before us for serious and united effort.

“The Catholic Bishops of the United States, on November 16, following their regular annual meeting, released a Statement on International Order which clearly defines the principles for which this war is being fought and those on which the peace we hope for must be based. If these principles do not prevail, all the sacrifices of blood and life and all the sorrow of the war will be in vain.

“A copy of the Statement is enclosed. You are now being asked to take a generous and vigorous part in a thorough distribution of it.

“The Bishops' Statement does not mince words. It is straight talk. Thinking Christians will echo its sentiments, as will all fair and determined men who refuse to see this war roll through to a horrible climax, only to be followed by a false peace based upon ‘power politics.’ In such a false peace, conquered nations, and small nations, and the rights of minorities, would merely be so many international footballs. It would be nothing more than an armistice during which the world would steel itself for another war.

“But a statement, even one by the Bishops, means nothing in itself. Americans must read it, and feel it, and back it up; subscribing to it as their own. They must demand that our Government insist that *this* is the peace for which we fight.

“The National Council of Catholic Men, striving to fulfill its purpose of being a national focal point for the Catholic men of our country, is calling upon all its affiliates, and in fact on all

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NATIONAL COUNCIL OF CATHOLIC MEN

(Department of Lay Organizations, National Catholic Welfare Conference)

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Catholic men of the nation, to unite in a great phalanx supporting the magnificent leadership demonstrated by our Bishops in this urgent, serious, and holy cause.

"As a practical work for your own parish society; or in your own fraternal society; or in whatever field you can do so, it is suggested that after consultation with your Pastor, or Chaplain, you use the Block Warden method, or one similar to it, described in the *MANUAL OF INSTRUCTIONS OF THE COUNCIL OF CATHOLIC MEN*, as a means for an effective distribution.

"Meetings within small areas, are urged too, with an address by a suitable speaker followed by distribution of the Statement. Meetings of Holy

Name Societies, Knights of Columbus, etc., already scheduled to be held could be used.

"Other methods will occur to you. The central idea is: *Make the Bishops' Statement known*. Prepare those of our own Faith for sure, and others too if you can, to stand together to help make this war worthwhile; to help make the peace we are fighting for a lasting and a just peace—a peace permeated with the spirit of Christ.

"In order that your efforts may encourage others, will you kindly let us know what plans you may be able to draw up?

"Very sincerely,

"WILBERT J. O'NEILL,

"National President."

COUNCIL MEMBERS FACE HUGE TASK AS SPONSORS OF CATHOLIC ACTION

We quote from an interesting article which recently appeared in the "Quarterly Bulletin of the Toledo Council of Catholic Men."

OF SIMPLY tremendous proportions is the work entrusted to the Toledo Council of Catholic Men as an official Catholic Action organization.

For all of us to refresh ourselves on the nature of the job that is ours, we turn to the words of our leader, Bishop Alter, whose aides we are:

"We want to build up, not merely pull down. We want to create something, something better than we now have. We want a society infused with greater justice, truth and Christian brotherhood in all things that make for peace against war, order against disorder in economic life, stability against disintegration in family life, discipline against mere self-expression in education, health against sickness in the nation, virtue against vice and many other things which make it possible for us to live as Christian men in a decent social environment."

This statement of our purpose and mission, of our very reason for existence, is deliberately a broad and general statement. But we need to meditate upon our purpose first in general terms if we are properly to orientate our individual and specific undertakings.

Obviously such a far-reaching assignment is not a job that can be carried out and completed by a few men, or even by many men in a few months or a few years. It is a job that is truly the life work of all men, and not merely of all men of one generation, but of generation after generation.

When the Catholic Church is no longer needed on this earth, then, and only then will there be no need for the laity to work together under her official commission.

So—we are not faced with building the foundation for a five-year or a ten-year program. We are faced with constructing sturdily a foundation which our children and our children's children on through the years will build upon—to the temporal and the eternal happiness of us all. "Why was I born? Why did God place me on this earth?" Really, our work comes right down to answering these questions.

The sequel to the above is the practical circumstances of our every day lives.

All of us are heavily burdened with providing a livelihood for ourselves and our families. Between the duties that await us in our homes and the duties we must fulfill whether as an employer or an employe, our time and our energies are severely strained. We are all in the same boat.

But the stern fact remains—if we are to preserve the things in which we invest our time and energies in our home and at our place of work, somehow we must also find time and strength to do the work of the Council of Catholic Men.

Slowly, slowly, more men are beginning to realize and appreciate this utter necessity. And one of the biggest immediate tasks of the Council of Men is to hasten this dawning appreciation among ever larger numbers.

It was in this very vein that the Holy Father addressed the world on Christmas. He was speaking to arouse every citizen to his individual importance—an importance fitting to the dignity and sacredness of each and every soul on this earth.

"The people, and a shapeless multitude (or, as it is called, 'the masses') are two distinct concepts," said the Pope. The people live and move by their own life energy; the masses are inert of themselves and can only be moved from outside. The people live by the fullness of life in the men that compose it, each of whom—at his proper

place and in his own way—is a person conscious of his own responsibility and of his own views . . .

"From the exuberant life of a true people, an abundant rich life is diffused in the state and all its organs, instilling into them, with a vigor that is always renewing itself, the consciousness of their own responsibility, the true instinct for the common good."

For us, the real significance of what the Pope said in this passage comes home when, a little later on, he points out that a democratic form of government makes "exalted claims" on "the moral maturity of the individual citizen; a moral maturity to which he could never hope to attain fully and securely if the light from the Cave of Bethlehem did not illumine the dark path. . ."

Upon first reading, the full pertinency of this presentation on the general nature and scope of

the work of the Council of Men may not immediately show itself in relation to the specific tasks which make up the program of the Council of Men.

Yet, attentive reading and re-reading will bring to each man a new and wholesome view that will whet his appetite for contributing his own time and service and talent to things which, in themselves, may seem long aborning, bedeviled with frustrations, and humanely trying and uninviting.

Such a fundamental approach to the whole Catholic Action movement will raise the eye to a new horizon. The smaller reasons and urgings that militate against doing something now that of itself does not seem so important will then yield to the larger reasons and the noble compulsion that draw their cogency from the general view, which is but a pattern designed of the little things we, today, are doing.

SAN ANTONIO ACTIVITIES

The annual report of the San Antonio Archdiocesan Catholic Action Council of Men for the year 1944 shows that 83 of the 117 parishes in the archdiocese have active Parish Councils of Catholic Men. The report was submitted to the Archbishop following the meeting of the Archdiocesan Board of Directors January 29.

The Archdiocesan Council is subdivided into 10 Deanery Councils, each of which is a federation of the Parish Councils within its territorial limits. One of the deaneries reported that in 108 Confraternity of Christian Doctrine Discussion Clubs 1,138 men were taking an active part. Two of the deaneries, Victoria and San Antonio, sponsored laymen's retreats.

In the field of radio, the Archdiocesan Council, in cooperation with the Radio Committee of St. John's Seminary in San Antonio, and the State Council of the Knights of Columbus, sponsored Catholic Radio Week, April 16 to 22. Twenty-two radio stations joined in broadcasting addresses by Archbishop Lucey, Rev. John Sharpe, C.M.,

and Lt. Col. Edward J. Burns. Five thousand Catholic Hour circulars were distributed by Parish Councils to non-Catholics. The circulars are invitations to tune in to the Catholic Hour and in most cases were distributed direct by mail.

Five secular newspapers in the archdiocese were induced to carry the Narberth newspaper articles during the year. Sixty-five Parish Councils are actively engaged in assisting the Archdiocesan N.O.D.L. and have secured the cooperation of most news dealers in the work of ridding newsstands of objectionable literature. One hundred and forty-seven representatives from 21 rural parishes attended a rural life conference in Yoakum, Texas, March 3, 1944, conducted under the auspices of the National Rural Life Conference.

In addition to submitting the report for 1944, the Archdiocesan Board adopted four projects for 1945: The development of strong parish organizations; sponsor Catholic Radio Week for 1945 and secure a wider audience for the Catholic

RADIO SCHEDULE

THE CATHOLIC HOUR: (NBC Network)
EVERY SUNDAY 6:00 p. m. E.W.T.

April 1—Rt. Rev. Msgr. Fulton J. Sheen of the Catholic University of America concludes his series of talks under the general title, "You."

SINCERELY YOURS—April 8 through 29

A series of four dramatic presentations by Rev. Timothy J. Mulvey, O.M.I.

April 8—Letter from Jack; 15—Letter to Tuffy; 22—Letter from Paul; 29—Letter to You.

These radio dramas will be produced with a professional cast and orchestra.

THE HOUR OF FAITH: (Blue Network)
EVERY SUNDAY 11:30 a. m. E.W.T.

Rev. Urban Nagle, O.P., will be welcomed back to the Hour of Faith microphone during the Sundays from April 1 through May 27. Father Nagle will describe, among other things, the verbal encounters of his two mythical uncles, George and Malachy.

Music will be provided by the Hour of Faith instrumental ensemble and male quartette under the direction of Paul Creston.

Hour; distribute the Bishops' Statement on International Order; and sponsor laymen's retreats throughout the archdiocese.

The program for increasing the listening audience of the Catholic Hour includes weekly display advertisements in the principal secular papers of San Antonio; show cards in shop windows; pulpit announcements in as many parish churches as possible; and the distribution by mail direct to non-Catholics of invitations to listen to the Catholic Hour. The sum of \$500 was appropriated to pay for the newspaper advertising and show cards.

NARBERTH

In order to experiment with metropolitan papers last November a new series of articles is being published in six large dailies. To show you the interesting approach of Father Richard Ginder, we quote from one of his articles entitled: "My God Is the Fog!"

Perhaps no one ever said it in just so many words, but every so often we read of some personage taking pen in hand and setting down his ideas on religion, and sometimes we come up with just such piffle as:

"My God is the dynamic living force which vitalizes the cosmos and penetrates its every atom. I believe in the power of emergent evolutionism, and worship the verdure of the forest, the splendor of the sun, and the grandeur of the everlasting hills. . . ."

That's one way of doing it—"My God is this . . ." and "My God is that. . . ."

They sometimes put it another way: "I could not believe in a God who . . ."

That all bypasses one main fact: there is one God in heaven—not a lot of gods, my god, Sally's god, and Joe's. Just one. And He is what He is regardless of what we may want Him to be, or think that He is, or what we may be willing to accept. He's there, just as the sun is in the sky. And wouldn't it be a bit giddy if we were given to dropping remarks such as "My sun is cool and damp," or "I believe in a green sun with polka-dots?"

As for the idea that God is the fog, that He's "the verdure of the forest," "the splendor of the sun," "a dynamic force," or what have you: If all things contain Him and are God, then He is ugly things as well as beautiful things, for there is no way of drawing a line. If God is the verdure of the forest, etc., He is by the same logic the stench of the dump and the refuse of the barnyard. And why not?

Of course!—because it is an indecent idea, repugnant, and unthinkable—which is one of many reasons why the Catholic Church denies that God is the forest, or what have you; since

ANNUAL MEETING

THE annual meeting of the National Council of Catholic Men for 1945 will be held in Washington, April 7 and 8 at N.C.W.C. headquarters. Under the new By-Laws, members of the N.C.C.M. are representatives of Diocesan Councils of Catholic Men, or their equivalents, selected with the approval of the Ordinary, and representatives of national organizations of Catholic men selected with the approval of the Administrative Board of the National Catholic Welfare Conference. Such representatives have been named by the following dioceses and national organizations and are expected to be in attendance: Belleville, Camden, Detroit, Fort Wayne, Kansas City, La Crosse, Mobile, Paterson, Pueblo, St. Augustine, San Antonio, San Diego, Saginaw, Savannah, Atlanta, Trenton, Toledo, Wichita, Wilmington, the Catholic Order of Foresters and the Catholic Knights of St. George. In addition, members of the Board of Directors of the National Council are expected to be present.

On the agenda special subjects for discussion are: The problem of organization of men; the Catholic Hour and the Hour of Faith; the National Organization for Decent Literature; the Narberth Movement; Catholic Action; International Order and the United Nations conference in San Francisco; labor relations; and legislation respecting federal aid to education.

The meeting will conclude with the election of directors for the ensuing year and the election, by the directors, of national officers. Informal sessions will be held Monday, April 9.

using the same logic anyone can say that God is the dump-heap.

According to the belief of most people, including Catholics, God has a mind and a will—personality, in other words, just as you and I have personality. We know and love ourselves and others. So, too, does God know and love Himself and others.

"There is no word more often used in our modern world and more often misunderstood than the word *Freedom*. Almost everyone thinks of it as freedom *from* something, but rarely as freedom *for* something. Men think they are free only because they have no ball and chain on their feet, without ever advertising to why they want to be free. There are two kinds of freedom; an *external* freedom from restraints, and an *internal* freedom of perfection. . . ."—*Rt. Rev. Msgr. Fulton J. Sheen, Catholic Hour, March 25, 1945.*

would be empowered to set up a series of commissions of experts for the study of economic problems and of social problems, and, in addition, a competent secretarial and research staff. The Economic and Social Council will carry out recommendations of the General Assembly and assist the Security Council, at its request. It would also have the task of coordinating the work of international agencies concerned with economic and social problems by recommendations and through agreements and of developing other agencies for achieving international economic and social progress.

But neither the Assembly nor the Economic and Social Council will have the power to legislate for these specialized agencies or for the member states of the Organization.

A *Court of International Justice* is proposed as "the principal judicial organ of the Organization." It should be "constituted and should function in accordance with a statute which should be annexed to be a part of the Charter of the Organization."

The question of its organization and powers is among those still under consideration. Whether the Statute of the Permanent Court of International Justice, which is still in existence, will be modified or a new statute drawn up is left for future decision.

A *Secretariat* is proposed comprising a Secretary-General and such staff as may be required. The Secretary-General will have the right to bring to the attention of the Security Council any matter which in his opinion may threaten international peace and security.

Amendments to the Charter should enter into force when adopted by a two-thirds vote of the Assembly and ratified by the permanent members of the Security Council and a majority of the members of the Organization.

Of the institutions designed for international understanding and whose origin goes back to the end of World War I, the International Labor Organization is the only one that has survived and offers possibilities of objective and efficient action. The secret of the vitality of this Organization in the face of so many failures consists in the fidelity with which the I.L.O. has defended principles and has not served changing interests.

The representatives of the four governments—the United States, the Soviet Union, the United Kingdom and China—who came to the Dumbarton Oaks Conference in 1944 submitted the Proposals discussed above to their governments as their agreed recommendations for a world organization to maintain international peace, but much still needs to be done before these Proposals are translated into a fully functioning international organization. A large number of problems, such

as administration of colonial areas, and other vital questions were left unsettled.

Since October 9, 1944, when the Proposals were published, they have been the subject of discussion by peoples in various United Nations countries and it has been the policy of the Department of State to stimulate all types of organizations to conduct discussion groups and to request them to send their suggestions for changes to strengthen and improve the Proposals to the Secretary of State. This is the first time in the history of American foreign policy that citizens have been asked to express their ideas before the negotiation of an international treaty.

The final charter will be drawn up at the conference of the United Nations which is scheduled to meet at San Francisco on April 25. The American delegation includes members of both political parties, persons with wide cultural and humanitarian interests, as well as members of the Department of State.

The greatest opportunity faces us at this moment for putting into concrete terms the aspirations of peoples everywhere and of embodying them in an institution which in the years to come will secure a lasting peace for all nations. But even with the establishment of such institutions, which are valueless without faith and good-will, the quest must go on among peoples for those reconciling truths that underlie differences of race, color and creed for that spiritual unity which, in the words of the Holy Father in his Christmas Message, 1944, will make "a starting point for a new era of far-reaching renovation, the complete reorganization of the world."

"G. I. BILL OF RIGHTS"

(Continued from page 11)

and mature interests must be provided by the American schools. The return of these young men and young women is a challenge to Catholic educators to discard many of the formalities needed for the disciplined education of children and to substitute a new educational program for adults.

Prudent counselling must be available for the veterans lest in their enthusiasm to succeed in civilian life they become involved in courses of study which are too difficult for their scholastic abilities or which are wholly impractical in view of the vocational situation in their community. Recognizing the harrowing problems which will confront the veteran upon his return to civilian life, educators should mobilize their best resources now to help the veteran use his education as a means of adjustment to his place in the community.

THE BOOKSHELF

Columbia University Press, New York, N. Y.: *Crime and the Human Mind*, David Abrahamsen, M.D., (ix and 244).

An explanation of the contributions psychiatry could make to criminology. Many of the technical parts of the work are good; it is vitiated, however, by the author's bad philosophy—uncritical Freudianism and Darwinism and enormous notions about free will. Like many contemporary psychiatrists, he neglects the experiences accumulated in the literature of ascetical theology during the past 20 centuries in favor of thoroughgoing materialism.

The Newman Bookshop, Westminster, Md.: *The Appeal to the Emotions in Preaching*, Edmond D. Benard, S.T.D., (pp. 46).

A short exposition of some of the principles of St. Thomas Aquinas applicable to effective preaching.

The Macmillan Co., New York, N. Y.: *The Child and the Emperor, A Legend*, by Prince Hubertus Zu Lowenstein, (pp. 70).

An appealing phantasy depicting a visit of the boy Christ to Augustus.

Russell Sage Foundation, New York, N. Y.: *Social Work Year Book 1945*, Russell H. Kurtz, (pp. 620).

The eighth issue of this indispensable directory of social work activities in our country, coming as the war years draw to a close, is a profound testimony of the spiritual vitality of American democracy which by actual deeds manifests its love of God through service to Christ in the person of the unfortunate.

The Newman Bookshop, Westminster, Md.: *An Essay on the Economic Effects of the Reformation*, George O'Brien, (pp. 194).

The theological substrata of the economic ideas that made capitalism "decent" are here examined. Fanfani's work tempers this thesis considerably. Our social chaos is the fault of Catholics as well as Protestants—as its restoration must also be a common undertaking.

Columbia University Press, New York, N. Y.: *The March of Medicine*, lectures to the laity for 1944 by the New York Academy of Medicine, (pp. xiv and 12).

Six popular essays by as many leaders in medical science designed to acquaint the layman with the salient areas of recent medical progress. Especially interesting is Dr. McLeod's paper on Chemotherapy.

St. Anthony's Guild Press, Paterson, N. J.: *The National Catholic Almanac*, compiled by the Franciscan Clerics of Holy Name College, Washington, D. C., (pp. 800).

The 1945 edition of this well-nigh indispensable compendium of current Catholic information compares well with previous annual editions.

United Nations Relief and Rehabilitation Administration, Washington, D. C.: *Journal, Second Session of the Council and Related Documents of the First Session*.

The day by day record of what happened in Montreal from September 15 to 27, 1944. Historians will prize this record of UNRRA's formation regardless of how ill-starred its idealistic goals may have been.

St. Anthony Guild Press, Paterson, N. J.: *The Social Message of the Early Church Fathers*, Igino Giordani, (x and 356).

The third of Giordani's trilogy appears before the second due to classroom exigencies. The high quality of *The Social Message of Jesus* is continued in this latest volume. No student of social sciences can afford not to read these scholarly and pleasing volumes.

The Newman Bookshop, Westminster, Md.: *The Calling of a Diocesan Priest*, by Joseph C. Fenton, S.T.D., (pp. 68).

An absolute "must" for seminarians and priests, this short treatise will also be of deep interest to those associated with the contemporary efforts to increase vocations to the priesthood and religious life.

Philosophical Library, New York, N. Y.: *Pope Pius XII, Priest and Statesman*, by Kees van Hoek, (pp. 106).

A vivid biography of the Pope, emphasizing his role as peacemaker, and outlining briefly his efforts to prevent the outbreak of war in 1939.

The Montfort Fathers, Bay Shore, New York: *The Reign of Jesus Through Mary*, by Gabriel Denis, S.M.M., (pp. xiv and 297).

Blessed de Montfort called his special devotion to the Blessed Mother "The Secret of Mary" and prescribed its Methodology in "True Devotion to the Blessed Virgin"; both are combined in this new work.

Longmans, Green & Co., New York, N. Y.: *Father Theobald Mathew*, by Rev. Patrick Rogers, Ph.D., Litt., (pp. xxiii and 166).

More than simply a biography of the great Irish apostle of temperance, this work portrays indirectly and effectively the great need for a similar crusade today. Those especially who remember Father Mathew's American tour will treasure this excellent biography.

Newman Book Shop, Westminster, Md.: *Treatise on The Spiritual Life*, St. Vincent Ferrer, O.P., translated by Father T. A. Dixon, O.P., (pp. 58).

A welcome English translation of a classic in ascetical literature.

The Grail, St. Meinrad, Ind.: *Little Sister*, by Mary Fabyan Windeatt, (pp. 94).

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